6:Huntingford E-5 (1938-1939) 1953 FL6 Dorobo FL6

805 [221 224 132] The Dorobo divide the year into two parts, *Muainonik*, the dry season, when they used to go hunting the bigger game with bow and arrow; and *Iuot*, the wet season, when they set traps. Each season covers roughly half the year, the rain beginning to tail off in September and getting less and less till January, and then starting to work up again in March, reaching its peak about May; so that *Muainonik* comprises our months of October to March, and *Iuot*, April to September. The Dorobo have twelve months, all but two having the same names as the Nandi months, but they do not synchronize [4]:

Dorobo names:	Nandi names:		
Kipiriruo	*Kipsundet*	October	
Kipsundet	*Kipsundet oiyo*	November	
Kipsundet ake	*Mulkul*	December	*Muainonik*
Mulkul	*Ngotiotet* *	January	
Ngotiotet *	*Kiptamo*	February	
Kiptamo	*Iwot kut*	March	
Iwot kut	*Waket*	April	
Waket	*Ngei* *	May	
Mamut	*Rop tui*	June	*Iuot*
Rop tui	*Puret*	July	
Puretо	*Epeso*	August	
Yepeset	*Mulkul oiyo*	September	

132 The average rainfall at Kapchorua Farm, about two miles below the edge of the forest for the years 1929 to 1937 was 54.09 inches, the maximum being 66.17, the minimum 28.61. Details are given in the Appendix. In the forest itself I think the rainfall is undoubtedly a little higher, perhaps amounting to another 2-3 ins. in the course of an average year.

821 The Dorobo seem to have a better weather sense than the Nandi, and I found that they were generally accurate when making a forecast, whereas the Nandi are usually wrong when they try to foretell the weather. This weather sense is perhaps one of the reasons for their reputation among other [791] tribes as rainmakers; for these Dorobo not only say that they have no rainmakers, but I could find no trace whatever of rainmaking activities, nor any hint that they ever had any. Climatic conditions are such, however, that in a hunting economy rainmaking is not a necessity.

493 [311 325] The environment of the Dorobo provides them with food, skins, wood, and other vegetable materials. Iron they had not, and they still have no knowledge of ironworking, though they use iron implements. Their activities comprised hunting, trapping, food-gathering, hut-building, the production of honey, and the making of objects of wood, leather, and grass, such as traps, arrow-shafts, bows, honey-barrels, clothing, caps, baskets, and handles for tools. 434 Objects of iron they have got for so far back as they can remember from the Nandi by exchange for such things as they can make or produce themselves.

104 * Throughout this paper I have written the velar vowel by the sign ɑ, representing the "long-tailed a". In words marked * the first consonant is the velar vowel.

7: Wayland N-5 (ca. 1926) 1931 FL6 Dorobo FL6
Jiye FK8
Acholi FK4

PRELIMINARY STUDIES OF THE TRIBES OF KARAMOJA.[1]

(The Lakwor, The Wanderobo, the Dodotho and the Jie; with a note concerning the Karamojong.)

(WITH PLATES XVIII—XXVIII.)

By E. J. WAYLAND.

1.—INTRODUCTION.

THE following information was gathered by me in Karamoja, a district of the Eastern Province of the Uganda Protectorate, which I visited for the purpose of geological reconnaissance. As there are no motor roads in this district (or were none when I was last there) the transport is porterage, local natives being employed for this purpose; thus one is constantly in close touch with the people, and so it becomes possible to study, in some measure, their ways of living and their attitude towards life. But in order to understand more completely the manner of folk with whom one is dealing, it is necessary to study not only the men as one knows them in one's caravan, but some of the families of which each man is the head or a member, and the relation in which families stand one to another, and to the villages and the clans, or other subdivisions of the tribe, and to learn of the occupations, spiritual beliefs, temporal authority and all other factors to which the people, by the community of their culture, are accustomed to respond. It may be impossible to achieve this end completely; and certainly few facts of any value, other than those obtained by direct observation, can be gathered unless the people feel the observer to be not only just in his dealings with them, but generously disposed towards their modes of thought and their tenets of behaviour.

Even so, long residence among the people and a profound knowledge of their tongue are necessary before one can hope to receive that measure of confidence which permits of unreserved disclosure of intimate and sacred things. Moreover, there are mysteries known only to the select few, who may not divulge the secrets for any cause or pretext whatsoever, save that rigidly prescribed by tribal authority.

In these circumstances it would seem almost futile for one unacquainted with the language of the people, and resident in their country for a few months only, to attempt the task of grasping the essentials of local culture; especially so if (as in my case) the observer is no ethnologist. But the inevitable change that comes with Administration, be it never so gently and cautiously applied, is just beginning to creep over the country. It will be many years before these people

[1] Nomenclature adopted—Karamoja = the district detailed on p. 190. Karamoja = the southern part of Karamoja. Karamojong = the name of the tribe inhabiting Karamoja.

8:Lambert--ii G-5 (ca. 1935-1949) 1950 FL6 Dorobo FL6

NOTE

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The Kikuyu Land Unit is referred to in the text as the Unit.

The Committee appointed in September, 1929, "to investigate the system or systems of Native Land Tenure within the Native Reserves of the Kikuyu Province" is referred to as the 1929 Committee.

The Commission appointed in April, 1932, to consider and report upon certain land problems in the Colony of Kenya, commonly known as the Kenya Land Commission and the Morris Carter Commission, is referred to as the Land Commission.

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